

The Revival
in the
Indian Church

BISHOP FRANK W. WARNE

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BY

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METHODIST EPISCOPAL CHURCH
150 FIFTH AVENUE
NEW YORK

Price 10 Cents

Printed June, 1907

KEY TO THE REVIVAL

Woe to them that are at ease in Zion. Amos 6. 1.

They . . . first gave their own selves to the Lord. II Cor. 8. 5.

Ask of me, and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession. Psalms 2. 8.

I will call that my people, which was not my people . . . and it shall be, that in the place where it was said unto them, Ye are not my people, there shall they be called sons of the living God. Rom. 9. 25, 26.

Their sins and their iniquities will I remember no more. Heb. 10, 17.

I will put my law . . . in their heart. Jer. 31. 33.

The zeal of Jehovah Lord of hosts shall perform this. Isa. 9. 7.

They shall all be taught of God. John 6. 45.

All thy children shall be taught of Jehovah. Isa. 54. 13.

O Jehovah, I have heard the report of thee. . . .

O Jehovah, revive thy work. . . .

Make it known. Hab. 3. 2.

O Zion, let not thy hands be slack, Jehovah thy God is in the midst of thee. Zeph. 3. 16, 17.

Will you make this your
DAILY PRAYER
until the answer comes?

*O LORD, send a Revival, and begin in
me, for Jesus' sake. Amen.*

Promises to plead. Isa. 57. 15; Psa. 138. 7
Results to follow. Psa. 51. 10-15; Hos. 14. 4-8

The Revival in the Indian Church

Introductory Statement

After Pentecost, for the edification of the Church in the coming ages, an account of the outpouring of the Holy Spirit and the mighty works which followed was written by one who was an eyewitness. When the right time comes, a Luke will make a permanent record of the "Outpouring of the Holy Spirit in India" during 1905-1906. Having been on the "watch tower," noting the movement of God in India during these years, I feel that I should not at this time withhold from the Church a brief account of what my eyes have seen, my ears heard and my heart has felt of God's mighty workings in this land. It is with very special joy and gratitude that I write of a revival during the Jubilee year. Our Indian Christians call it the "Jubilee Revival."

I have several purposes in writing. One is that all who support our mission in India may be greatly encouraged by hearing of these gracious outpourings of the Holy Spirit. Another purpose is that all may be led to pray with faith that the revival may continue and prosper gloriously and thus greatly hasten the time when India shall be, not a non-Christian, but a Christian nation. Yet another motive is that the outpourings of God's Spirit may inspire many so to pray that a like glorious revival may come to all those whose gifts have made the establishment of the Indian Church possible. It is the hope and prayer of our Indian Christians that this revival may be world-wide. It really began in Wales and was prayed into India. "Oh God, send this revival into all lands," is the prayer now ascending from the infant Indian Church.

If any of the outward manifestations of this revival appear to be different from those in other parts of the earth, it should be remembered that the Church in India is to the hundreds of millions of this land what the early Christian Church was to the non-Christian world of the age to which it belonged. We live in the midst of systems of religious thought which are centuries older than the New Testament and which have held in their power a large portion of the human race for "lo these many" centuries. We expect that before India's proud millions submit to the lowly Nazarene there will be in India many more miraculous manifestations of spiritual power than those which I shall record.

I have used care in choosing my title, "The Revival in the Indian Church." The word Church does not refer to our mission only. I joyfully record the fact that the revival is spreading throughout all denominations, and the whole Church in India is being wonderfully awakened. The special features of this revival in the Indian Church show the evolution of a divine plan in the saving of Hindustan. Much has been said about "mass movements." The question has often been asked, "Are the Indian converts really converted?" Shortly after

my arrival in this country I heard an old missionary say, "The first necessity for a sculptor's work is that the marble be taken out of the quarry." He added, "We must first get the people out of the quarry of Hinduism, and they are ours that we may perfect them in the Christian life." We should not underestimate the spiritual influences at work in the lives of these people before they break with hoary heathenism and come to Christ. But no missionary has considered that sufficient. Let me illustrate. An American Baptist missionary in India recently wrote as follows:

In 1878 a great revival swept over Ongole and from June 16 to the end of December, 9,606 were baptized. This revival was genuine and lasting. The revival of 1878 took place among the heathen; this present one is among Christians. That resulted in a mass movement of the heathen toward Christianity, and a baptism of water; this is resulting in the breaking down of self in the individual, and a baptism of fire for the individual. That was a drawing toward God; this is an examination of self before God.

What this brother has written concerning the two revivals in the Baptist mission is true of practically all the missions in India, but it applies to ours on a very large scale. We have nearly 200,000 Christians in our Jubilee year. These are now being awakened and equipped in such manner as the following pages will show.

Imagine our joy and hope as we see the Indian Church being spiritually equipped for the work of the second half century, and it is our desire that the Home Church, by whose gifts alone our Indian Church exists, should share it. Fifty years ago, when our mission began in India, we had no Christians, no preachers, no literature, no presses, no property, no Woman's Foreign Missionary Society. There was intense opposition from the heathen and comparatively little intelligent interest at home. But even from such a beginning much has been accomplished during the first half century; and we begin our second half century with about 200,000 Christians, 5,000 workers and thousands more in training in our schools, with much good literature and six mission presses, with a good property plant in many centers, with the wonderful Woman's Foreign Missionary Society raised up to meet Indian conditions, with a marvelous growth of intelligent interest on mission problems in the home church, with the opposition of the heathen breaking down, and with one hundred thousand more inquirers than we can receive and train. What seer can foretell the marvelous works that will be reported at our Indian Centenary Celebration?

Our plan in writing is to give in detail the manner in which the revival came in a few places. These have been carefully selected as typical of the revival now spreading throughout India. Then there will also be given some of the distinctive characteristics and fruits of the Indian revival as we see them.

The Beginning and Growth of the Revival

The beginning of the general awakening in India is not easy to trace definitely. Since the beginning of this century, there has been in many places a spirit of special and earnest prayer for a world-wide awakening, and we believe that the Indian revival is part of the answer to this prayer. Through Welsh missionaries working in the Khasia hills, the general revival in India is believed to be very closely connected with the Welsh revival.

As far, however, as such a matter can be traced, the revival in our own

mission has a very vital connection with the action of the General Conference of 1900, which appointed a commission for a spiritual forward movement in the United States. At that time I was very deeply impressed with the imperative need of a forward spiritual movement in our own mission. To this end, while crossing the Pacific Ocean on my way back to India after my election in 1900, I set apart one Sunday for prayer and fasting and I then received a great spiritual uplift, an assurance of God's continued presence and help, and a vision of grace as abundant and inexhaustible as the ocean waves which surround all lands. After that, I expected marvelous things to happen in India.

As an outcome of this experience, I find an article over my signature in *The Indian Witness of Calcutta*, dated September 16, 1900, part of which reads as follows:

I was present at the first meeting of the Commission appointed by the General Conference to arrange for a special forward movement in the United States, and I was impressed that God was in it and would greatly use the movement. I am deeply impressed that we, in India, should inaugurate a similar movement.

Then I proceeded to suggest a plan by which a commission might be appointed to direct such a movement in connection with our mission, and during the month of October, 1900, a commission was appointed to inaugurate the movement for a general spiritual awakening throughout our mission in India. Prayer unions, fasting and prayer, special faithfulness in family worship and definite personal work were earnestly urged upon all our people. From that time "praying bands" were formed in schools, leagues and districts, and prayer and expectation of a revival among our Indian Christians has been constantly increasing. Moreover from time to time we have had meetings of great spiritual power.

I find in my journal the following record made as early as September, 1901:

I spent a Sunday in Penang and held a service with a Tamil congregation, concerning which the missionaries had been greatly discouraged because of the lack of spirituality on the part of these people. I preached at 7 A. M., and during the service the Holy Spirit fell upon this congregation with convicting power as upon the people on the day of Pentecost. As soon as the sermon was over, I had to leave to take charge of another service in the Chinese church. But the Tamil congregation remained and prayed until after midday, sending out for other members of the congregation with whom there had been trouble. They waited, prayed, and settled their quarrels and then resolved to be a temperate people and to consecrate themselves to a consistent and earnest Christian life.

About two and a half years later, when I was again staying at Penang, I naturally asked about the Tamil congregation, and learned to my delight that "the people had indeed been transformed from the time of that service. Quarreling, drunkenness and immorality disappeared and from then until now they have remained a happy, harmonious, aggressive, evangelistic congregation and have grown to such an extent that they are now practically self-supporting."

This long continuance of prayer and sudden transformation of lives was a forerunner of the revival. As early as October, 1902, I conducted a meeting in which the missionaries reported that all the bad and even the worst people had become powerfully convicted of sin. I saw strong men trembling and falling under the power of such a mighty conviction of sin as I had seldom if ever seen. I witnessed at that time some scenes which have since become frequent—that is, for hours the people continued to cry loudly for mercy, until

deliverance came. I recall a meeting during September, 1903, in which I was expounding the third chapter of Saint John's Gospel, and when I had reached the 14th verse, "So must the Son of man be lifted up," and was quietly explaining the place of the crucifixion in the plan of salvation, one man fell headlong on the floor as suddenly as if struck by power from an unseen world, and in great agony began to cry mightily for mercy. Then, as if carried by an electric current, the conviction of sin ran through the entire congregation, followed by such agonizing cries for mercy from all the people that my voice could not be heard. I had never before seen such a manifestation among our Indian Christians. Suddenly the whole audience began to shake and tremble under the power of a mighty conviction of sin. This went on for hours and then marvelous blessings came upon the people. All this was but a forerunner of the revival. Again, in November of the same year, I had a similar experience at another place where two meetings held in one day lasted three hours each and several hundred people claimed to receive very definite spiritual blessings. There were wonderful manifestations of spiritual power, unmistakable conviction of sin and earnest repentance, a wave of prayer like the sound of many waters, followed by great peace and rejoicing.

In our Jubilee celebration great emphasis was laid upon having a spiritual Jubilee. To this end, the Bishops of Southern Asia sent out a special appeal, calling upon the whole Indian Church to pray and work for a great advance in spiritual life and scriptural giving. This appeal gave a new impetus to the revival, and caused our people to call it the "Jubilee Revival."

At a district Summer School in Muttra, August 21, 1905, 500 or 600 students were present. I arrived on Friday morning and gave an address on "The fullness of the Spirit as necessary to a complete equipment for spiritual service." The meetings on Saturday and Sunday were good, but not remarkable. At the close of my address on Monday morning, a young woman arose and asked, "Bishop, may I speak?" I replied, "Certainly." She began: "On Friday morning when the address was given, I realized that I was not equipped for spiritual service, but I began to pray day and night, and on Sunday afternoon when alone in secret prayer, the fullness of the Holy Spirit came upon me." As she was quietly telling of her wonderful blessing, suddenly a spirit of conviction swept like a tidal wave over the whole audience, and they groaned, trembled and cried aloud. There was a large vacant place behind the desk where I was standing, with two rooms on either side that were used for class rooms. I said to the young woman: "Come into this vacant space and ask the women and girls to join you in seeking the fullness of the Spirit for service." Instantly, impelled by the power of the Spirit, about 150 women and girls, up to that time apparently unmoved, arose and followed her, and broke out in a roar of agony. For several hours there was such weeping, confessing, and crying for mercy, as I had never before heard among timid Indian women. In front of the altar the men, preachers, and other workers present, cried aloud for hours, under the awakening and convicting power of the Spirit.

Lucknow Dasehra Meetings

Government holidays, called "Dasehra," are celebrated every year. The word comes from "dash" (ten) and "hara" (kill), that is, the killing of the ten-headed, and commemorates the mythological killing by Rama of the ten-headed monster Ravana, who had abducted Sita. For more than thirty years

our mission in Lucknow has used these holidays for a series of religious meetings. Though there had been much blessing in previous years the monster satan was killed in many hearts at Dasehra in October, 1905, and at that time the revival broke out thoroughly in our mission. A large number of our pastors and workers were present who caught and spread the revival spirit.

Professor Badley of Reid Christian College thus describes one of the services:

Saturday, October 7, had been set apart by Bishop Warne as "Decision Day" for our Hindustani meetings. It was the day when the young people were to decide whether or not they would consecrate their lives to Christian service. Two appeals were made, one for those who wished in a general way to make a more thorough consecration of themselves to Christian service, and one for those who desired to declare their intention of setting themselves apart for the ministry. Much prayer had been offered for that afternoon service, but the results exceeded all expectations. Those who had felt called to give themselves to the work of the ministry were asked to enter the vestry, and when the invitation was finally given, there must have been rejoicing in heaven at the sight. No rush was made for the vestry, but in a holy hush and in a calmness that signified deep, strong feeling, young men rose here and there all over that large congregation, and walked quietly into the appointed room. They continued to go until twenty-six had passed through that door—an open door of opportunity such as young men, of no preceding age, have had set before them. We rejoice that satan was not able to close it. It stood open till God's chosen ones had entered and it was closed from the inside. What tides of surging selfishness were there hurled back, what worldly ambitions were there overcome none may ever know save the one who suffered there a notable defeat and Christ who gave the glorious victory.

The vestry was not empty when the young men had entered it. There were assembled all the ordained ministers, visiting and local and (the significance of it) a band of six or seven missionaries and others on their knees in one corner of the room. There they had been during the whole service, praying as men of God can, praying as the greatness of the occasion required, praying that the work of decision should be complete. There is no time to relate all that happened in that room. It was a very Bethel to everyone who had entered. There was a beautiful consecration service of half an hour under the leadership of the venerable Dr. T. S. Johnson. Then the room was emptied of all save the young men and a few leaders, who continued to pray with and exhort those who had just made complete their sacrifice and were then breathing a new world.

Such is a brief account of what took place in the Hindustani Church on "Decision Day." It is not enough, however, to chronicle it. The significance of it must be pointed out, for there are some who fail to see what this event really means. The work of this "Decision Day" is in fact nothing short of epochal. The institution which in fifteen years had given but one man to our ministry has today within its walls nineteen men consecrated to this work. A new day has dawned. The tide of selfishness has been turned backward. A great reproach has been rolled away from an institution which, having experienced opposition even in its founding, has been thought by many to be doing very little real missionary work through all these years. And now at last Reid Christian College is understood—an institution at the very heart of success in this land. Even the most short-sighted cannot now fail to see the vast significance of its work, for a new era has come.

Fully to appreciate what happened that day one must realize that these young men turned their backs upon attractive prospects in Government service and commercial life, which are rapidly opening to these young men of the Indian Christian community who have received such educational advantages as are given in our Reid Christian College. Graduates of our Reid Christian

College can usually begin their business life on a larger salary than they could expect to receive as preachers in our mission even at the end of their career. Yet these young men deliberately rejected the promise of lucrative positions and consecrated themselves to the work of evangelizing India. This spirit has steadily spread among our young men until now over 300 of the choicest students in our educational institutions have deliberately turned away from the prospects of a business career, and in answer to the Holy Spirit's definite call to enter the ministry, have consecrated themselves to the preaching of the gospel to the non-Christian millions of this land, knowing that they will receive an allowance not larger than \$30, \$40 or \$50 a year with which to support themselves and their families. Let me remind the reader that at the beginning of the first half century of our India mission we had not a single preacher, except one borrowed from the Presbyterians. In addition to our present force of Indian ministers, we now have 300 of our choicest young men, educated, intellectually equipped and far ahead of the vast majority of the non-Christian people, who purpose to give themselves to this work. With this thought in mind the reader can understand our rejoicing and something of the marvelous outlook and hope that this phase of the revival gives us. In the educational institutions of the Woman's Foreign Missionary Society, there is a still larger number of young women who have dedicated themselves to this work. From these many of the young men will probably select their life partners. They will be fully equipped to care for the women and thus we shall have a great army of consecrated, cultured, Spirit-called and also Spirit-filled workers, as one outcome of this revival in India.

The Asansol Revival

After the awakening in Lucknow, the next outbreak of the revival was at Asansol, a city about 120 miles from Calcutta, and the center of a presiding elder's district. We have there boarding schools for Bengali boys and girls and a church for the European residents. The Rev. W. P. Byers, presiding elder, writes as follows:

The first news we had of a revival was in a Calcutta paper, in December, 1904, in which a brief description was given of the wonderful work which God had begun in Wales. In January, 1905, in a letter from Edinburgh came a little card on which appeared these words:

Will you make this your
DAILY PRAYER;
Until the answer comes?
O LORD, send a revival and
begin in *me*, for Jesus' sake. Amen.

Promises to plead: Isa. 57. 15; Psa. 138. 7.

Results to follow: Psa. 21. 10-15; Hos. 14. 4-8.

We had several hundred of these cards printed and circulated among our people and then we began to pray for a revival. Each week our hearts were stirred by the accounts of what was going on in Wales, as printed in Mrs. Penn-Lewis's letters in the "Life of Faith."

We scarcely dared to hope for such gracious manifestations for India, but we kept on praying. In the month of May we saw the first accounts of the revival in

the Khasia Hills, but we thought that this was connected with the Welsh churches, and what we had longed for seemed as far off as ever. In June we heard of the work in Pundita Ramabai's Home, and in August we learned of God's gracious work in Sialkot, in the Punjab.

Then we began to think that there might be hope for other parts of the country and for backward Bengal. On October 1 our bishops appointed a week of prayer for India, and we exhorted our people to give themselves faithfully to unusual prayer during that week. It benefited them so much and they felt so encouraged that they sent me word of their resolve to keep on praying even more earnestly and to spend more time in prayer until the revival came.

By the close of October we began to receive spiritual "shocks," and to experience the presence of God's Spirit moving among us. Prayer had become a pleasure, and we all took delight in lingering at the Throne of Grace. Each day we seemed to advance, and to bring ourselves nearer Christ till at last it appeared to us that each day we could hear more distinctly the sound of His approaching footfall.

On Sunday morning, November 12, 1905, as we started off for service the query in our hearts was, "Will the baptism come today?" He said: "Not many days hence." But will it be today?

After the preaching, the Bengali pastor invited those who desired to seek salvation to come forward, and four of the older girls arose, came to the communion rail, and began to pray and cry out for forgiveness. Two of the older boys also came forward and presently nearly everybody in the church was weeping while the seekers kept calling upon Jesus to forgive and to save them. This continued amid the greatest lamentation for an hour or more and then permission was granted to those who wished to leave the church. The seekers all remained, however, and two other girls fell on their knees crying and praying. It was about twelve o'clock when they all became quiet and we could leave the church. This awakening was wonderful and everybody seemed overawed by the presence and power of God. Passersby stopped and inquired what was the matter inside and why the people were all crying and calling out for mercy and forgiveness. Had we not been prepared for it, I am sure we would have been alarmed, for we had never before seen anything like it.

While District Conference was in session we prayed that it might be a Pentecost and that all of our workers might be blessed and baptized with the Holy Spirit. We did not realize what we had asked for until a baptism of fire, such as that which fell upon the apostles, fell also upon us. Then we could understand the second chapter of Acts and the prophecy made by Joel, and what Paul meant when he said, "Be filled [intoxicated] with the Spirit." Oh, what glory was revealed, what visions were vouchsafed us at that time, and what blessed results have followed! We now realize more fully what a mighty work God has wrought and is carrying on among us. Our hearts leap for joy and we often clap our hands for very gladness of heart. Our eyes have seen the King, and the glory of the most High has overshadowed us, transforming life and making all a tender and deep psalm of thanksgiving. Hallelujah and praise for evermore! Amen! and Amen! We cannot estimate our Father's great work or prophesy how far it will reach, but of one thing we are assured—that what He hath begun He will perform until the day of Jesus Christ, and the agonized prayers of His children will be answered.

The spirit of prayer which prevails in this revival has taught us the secret of power with God. The people pray audibly all together and they delight to spend hours in this attitude before God. Praying bands and prayer circles have done much to promote all that has been wrought this year. The victory is first taken on our knees. "If you ask—I will do," and when the sound of prayer is bursting forth into constant praise, the victory is not far off.

The most wonderful year in the history of mission work in India has just closed, and the year 1906 will ever be remembered as the time when thousands of persons came under the influence of the Spirit of God. "Glory and praise be unto Him that sitteth upon the throne and unto the Lamb forever and ever." Amen.

The Lepers are Cleansed

Bishop Robinson was present at some of the meetings of the Asansol revival and has written much concerning it. I will quote what he has written about a meeting in the Asansol Leper Asylum, an institution containing about 120 inmates. Bishop Robinson, the missionaries and the Indian workers held a service in the asylum on December 12, 1905. After several addresses, testimonies and prayers, half a dozen or more unconverted lepers asked for prayers on their behalf. Bishop Robinson writes:

It was unspeakably touching to see in some instances the mere remains of hands uplifted. The workers were deeply affected and when we knelt to pray, one and another opened their hearts to the Lord in earnest petition for His blessing upon the poor lepers. One lad of nine (an untainted child) prayed most fervently for the conversion of his unconverted mother, who was one of the company of lepers present. Mr. Byers tells me that she was happily converted some days later. Soon the power of God came upon the whole assembly, and they all prayed with one voice and with one accord. Then they began to sing, and such singing! In a short time all were on their feet, and shouts of praise ascended to God. Shall we ever forget that sight! The lepers seemed to have exceptional strength given them to stand upright. How some of them managed to balance themselves on feet from which toes and heels had been largely eaten away, was a wonder to us. But still more wonderful was it to behold scores of these people actually dancing, to express the joy of their souls! One poor fellow propped himself by leaning his back against the wall, and thus supported he swung his arms back and forth and shouted aloud his praise of Jesus. That dear man, let me say, has told of his wonderful vision of Jesus. For a couple of days afterward he actually went about with his eyes closed, not blinded by what he had seen, but as though he desired no earthly sight to blot out the entrancing vision which had been vouchsafed to him.

Among the women also there was great joy. One converted woman in whom the disease had been working a comparatively brief time, stood with closed eyes in the midst of the company and with a dignity and abandon that impressed us, passionately appealed to God for the salvation of all the unconverted women around her. These she indicated by outspread hands and significant gestures. It was a beautiful sight worthy of the pencil of a Raphael or a Rubens. In front sat the wreck of a woman, well stricken in years, unable to stand, huddled up in her cotton chaddar, swaying rapidly to and fro and praying most earnestly. On another young woman's face was the "solar look" betokening Christ's great peace in her heart. Looking at her face one found it difficult to believe that it adorned the body of one doomed to a wasting death which was creeping on her apace.

Going down the aisle and questioning the lepers here and there, it was a joy to find that God was blessing the poor souls and was revealing His love to their hearts. Some were carried away by the glorious experience of the hour, and found it difficult to tell, perhaps, whether they were in the body or out of it. Such uplifting joy had never before struck their hearts. They seemed to be spiritually intoxicated, and the same might be truthfully said of others present. We listened with great delight to the beautiful unconventional testimonies of regenerated and Spirit-anointed lepers. My soul did magnify the grace that could so wonderfully transform these poor human wrecks. Think of it, readers! Gladness and joy filling the hearts of persons in such an awful condition, and they at leisure from their own desperate state taking upon themselves the burden and responsibility of intercession on behalf of the unsaved world, from which they are forever separated! Is it not wonderful that these terribly disadvantaged ones, with their apologies for bodies and mere remnants of limbs, should be capable of entering into fellowship with the Son of God and of becoming partakers of the highest blessings of our holy faith? Some are actually asking permission to visit nearby villages to bear their testimony for Christ.

There was one dear fellow whose fingers were eaten away to their base and whose feet were about half their normal size. Dexterously balancing himself as he stood in the aisle, with his stump palms crossed upon his breast and his eyes lifted entrancedly to heaven, he praised God for his salvation in a most affecting manner.

Moradabad

Moradabad is the headquarters of a presiding elder's district and is the city in which Bishop and Mrs. Parker did much of their life work. In that district alone there are now over 15,000 Christians. Beginning in a Girls' Boarding School, a very gracious revival has extended throughout that district. The North India Conference was held at Moradabad in January, 1906, and at an after-dinner meeting on January 4, emphasis was laid upon the place of prayer in a revival. When the girls' school was reopened, after Conference, a room was set apart for a prayer room, a prayer tent was erected for the missionaries and the morning hour from seven to eight was designated for special prayer. These prayer rooms were regularly used. Early in February a number of the unsaved began to seek salvation. One day four girls were clearly converted, and from that time on some one was saved nearly every day. There were no special meetings, there was no excitement, nothing but prayer. But the spirit of conviction was spreading and soon the school room had to be used as a prayer room to accommodate the increased numbers.

Early in March the power of the Spirit came upon these girls. On the evening of the eighth they continued praying longer than usual and after nine o'clock the school bearer, knowing that they were required to go to bed at that time, sent them out, extinguished the light, and locked the doors. But the girls could not stop praying, and instead of going to their rooms as usual they went to the prayer room and the veranda just outside. About eleven o'clock one of the Hindustani teachers aroused one of the assistants and asked her to go quickly and see what was the matter with the girls. She went to the prayer room as soon as possible and found all of them kneeling or prostrate on the floor, crying, praying and singing. Amazed and puzzled as to what she ought to do, she finally determined that as they had been praying so long and it was so late, they ought to go to bed, so she stepped in among them and told them so. But her voice was not heard on account of loud praying and weeping. Hesitating again but feeling that it would be wrong to allow them to stay there longer, she finally succeeded in getting them to their rooms. The same thing happened the next night, but the girls were allowed to pray as long as they wished and for several nights thereafter many continued till one or two o'clock, and some all night. While their strength was being used in this way their school work was reduced to a minimum, and although it was nothing uncommon for some one to faint while at prayer, no one seemed to suffer from the strain.

Many were gloriously saved, and they looked like different girls, sang like different girls, and were different girls.

Their own meetings were continued every evening, but though prayer was still the chief thing, they added praise and testimony, at the same time exhorting those still unsaved. Night after night they worked and prayed until finally every girl was converted. Then they began to intercede for their brothers, for Bareilly Orphanage, for Pithoragarh and for other places. Some

had visions, others saw lights. Satan was not long in finding out about this revival and he became a real person to many. One night a few girls had planned to gather in the prayer room after the meeting, to pray for some special object. One of those most advanced spiritually was late that evening and as she came the others heard her talking and apparently quarreling with some one, and they wondered what had happened. She explained to them afterward that she had been talking to Satan, that he had been trying to keep her from going to pray, and was so real to her that she talked aloud to him and told him to leave her alone and be gone.

In October the Rev. and Mrs. W. P. Byers and the writer went there for a few days of special services. The revival fire in the Girls' School became a flame and broke out in the boys' boarding school, where prayer continued all night and scores of boys and young men were converted, not so much during the meetings as during the prayer service that followed. In one of these meetings I remember counting over twenty testimonies given by young men converted between midnight and two o'clock in the morning, while lying awake and praying in their beds. The day before the closing meeting I announced that there would be a decision hour, when those young men who felt called of the Spirit to give up worldly pursuits and to prepare for the ministry might make known this decision. Christian young men educated as they are could commence business on a salary of Rs. 40 a month, rising to hundreds a month. But to enter the ministry meant that after graduating from the theological school they begin their work at Rs. 20 or less a month with no prospect of ever rising to one hundred rupees. All this was made plain before the invitation was given, but imagine my joy when fifty-seven of our choicest students came forward without delay and kneeling around the altar consecrated themselves and entered their names as candidates for the work of the ministry. What an outlook is in that district for the second half century of our mission!

Some weeks later the District Conference was held, at which were assembled the preachers, teachers and other workers among these 15,000 Christians. The usual business was transacted but Saturday and Sunday were set apart for special evangelistic services for the preachers and Christians on the District. The meetings were held in a grove, in which a large tent had been set up, and the audience numbered over a thousand. About half past seven on Friday evening the spirit of intercessory prayer which is a marked feature of this revival came upon over one hundred of the girls from the boarding school and they began to pray. For lack of suitable places in their private quarters where they might kneel they prayed for an hour standing. Miss Means, one of the missionaries, was told about it and took them to a tent. There without a leader they prayed hour after hour for the descent of the Holy Spirit upon the encampment. At half past eleven they had been praying since half past seven. I walked around them and listened to their prayers. With the exception of one or two the girls were so completely in communion with God that they were unaware of my presence. If ever there has been such praying as this in the history of the Christian Church, I do not know where it has been recorded.

I had intended to remain through the session of the District Conference but was summoned by wire on a matter of urgent business and had to leave at midnight. I shall let my wife, who remained, tell of the culmination of months of prayer:

On Saturday night, the Rev. J. R. Chitambar, the Christian Headmaster of the Lucknow Boys' High School, preached the sermon, after which a call was given to those who desired the fullness of the Spirit. The preachers and workers filled the altars on the men's side, and the school girls and some of the women crowded the other side. Such praying to heaven as I heard that night I had never heard before. Timid school girls prayed in public for the power to work, for their fathers and mothers, for the Moradabad Church and District, and for the preachers and missionaries. As we watched some of them, we wondered if it really were possible that Hindustani women could take such a part and have no fear. One little girl of fourteen or thereabouts had turned her face heavenward and was earnestly praying that Christ would come that night to the people of Moradabad. She was seemingly in agony. The fingers were clinched in the earnestness of her prayer. Then she said in ecstasy: "He is coming, He is coming." A moment later came the glad word: "He has come, He has come." With a beautiful smile like heaven's light upon her face, she stopped praying, and like a child who has received a gift from a friend, she laid her head on the platform and found the Saviour's peace and rest. No one seeing this girl would have said "hysteria" or "excitement," and yet she was but one of two hundred.

After some time spent in prayer, testimonies were called for. Several workers rose and confessed that they had been careless and half-hearted in their work, that God had shown them their sin, and that they had repented and had received forgiveness, but felt that they must confess their sins. One man with tears in his eyes said: "I have had hard feelings against another man for many years, but now I want to forgive him and he is dead. What shall I do?" Several of the girls gave beautiful testimonies, and all told of praying for friends many months. One girl said: "I have a message. God gave me a vision on my bed last night. I saw God on His throne with Christ the Son before Him. The throne was surrounded by light as vivid as lightning and by great glory. The Father said to the Son 'Go and judge the world. It is time.' I heard Christ plead for the sinful world, and I saw the tears of grief running down his cheeks. Then I heard Him say, 'Oh Father, give them more time at Moradabad. There are more that will turn to me there. Give them more time.'" The girl added, "It was not a dream, for I had been praying, and the Spirit came to me then." Several others told how the Spirit had come to them in power.

One girl, who had been very unkindly treated by her father, told how she had been blessed, and added, "I am praying that father and mother may get the blessing too." She had scarcely sat down when her father sprang to the platform and began to speak. We trembled, for we did not know what was coming, as the man had been in deep trouble, fighting with himself for months, although he blamed others. He had been one of our best preachers, but had fallen into discontent and unhappiness. He now confessed to unfaithfulness in his work and anger and cruelty toward his family, and especially toward this girl. He asked his friends to forgive him and begged his daughter to pray that he might again be of service. When he had finished speaking he called for the girl, and met her at the side of the altar, clasping her in his arms and asking her to love and forgive him. There were few dry eyes in that company as we all joined in a song of thankfulness. Just as this man came to the platform, a girl hidden from him by the pulpit rushed over to Miss Means, weeping and shaking as if in fear. Miss Means tried to quiet her, and asked what was wrong. The girl told her between sobs that she had been praying and had seen Satan on the platform beside her as if he were waiting for someone. He seemed angry, she said, and fire darted from his eyes, but he grew more dreadful looking and seemed still more anxious to get some one who was coming to the altar. When the man reached the altar, Satan, she said, ran out of the tent. When she grew quieter she told us more about it. To those of us who knew the struggle that must have gone on in that man's heart before he came out and was willing to confess, it seemed that Satan had surely been there, although the rest of us did not see him as the girl had done.

Many others gave testimony that night to the great blessing, and we felt indeed

that the Lord promised a blessing for the next day, the Sabbath. The meeting was dismissed and the people were told to be much in prayer for the services on the morrow. A quiet little prayer meeting for the work of the next day was held among the missionaries, and then we went to our tents. A friend shared mine that night, and as we passed the meeting tent we saw the men gathered in there in prayer. The girls had been praying in their tent before dinner time and the Misses Means and Wright went in to see them. They had no place in which to gather except the open space in the center. This was their dressing room, and as some water from hand washing had been spilled upon the ground they could not kneel, but were standing, and had been praying in this position for an hour. Miss Means took them out near her tent and had another hour's meeting there, after which she sent them to their beds. But we heard next day that many of these girls had spent the whole night in prayer.

At any hour that night when either my friend or I were awake we heard voices in prayer from the encampment of the Hindustani people beyond, and sometimes a burst of song from some one who was too happy to keep quiet.

Eight A. M. on Sunday found the big tent full. It was beautiful in the early morning light. The women had on their warm, bright-colored chaddars, the children were clean, the men and boys were well brushed and neat, and the whole congregation thus maintained a Sabbath air. The Rev. J. R. Chitambar spoke again, giving a short talk on full consecration, and then gave the call for the altar service. Many came forward, quite a few of whom were women workers. A short time was spent in prayer, then a man began to weep bitterly. When some of the workers questioned him, he confessed that he had done wrong and had hurt others and he felt that he must get right with them before he could get right with God. The people were among the audience, and one or two of the workers helped him to hunt them up, and they all knelt in prayer together. This seemed to be just the thing needed to break down the reserve. One after another rose and with tears confessed to hatred, evil speaking, unkind dealing and wrong-doing toward others. Those wronged persons who were present met the repentant ones half way and together they knelt with clasped hands to pray for each other. At times there were five or six such groups meeting simultaneously. As each confessing one rose, cries of "God be thanked" were heard, or bursts of song from happy hearts. The meeting continued in this way from eight until almost eleven o'clock, when the presiding elder closed it, so that the congregation might have breakfast before the next service at eleven-thirty.

At this meeting a quiet talk by the Rev. William Peters, presiding elder of Budaun District, and one of God's faithful servants, was followed by the sacrament of the Lord's Supper. It seemed to me that after the morning storm of repentance and tears all were especially ready to renew their vows at the Lord's table. The service was one of the most beautiful in which I have ever taken part. The spirit of love and repose seemed to rest upon the communing people, and at its close we said to one another, "The Lord is here today." Some of us were speaking together of the way in which the people had prayed the night before, and one of the Hindustani ministers, the Rev. Mr. Cutting, related an incident that helped us to understand why the Spirit had come upon the camp. The people were expecting it. He said that about three o'clock in the morning, he was in his bed praying for the work, and as he lay quiet, he heard a low voice calling some one in the next tent. It was a mother calling her fourteen year old boy: "Wake up, my son, and let us pray for the meetings tomorrow. It is to be the great feast day you know. Wake up, and let us pray." In a very short time he heard the mother and the son praying together in their tent.

The Rev. Lewis A. Core, presiding elder, says, however, that the best service of the day was the last one. Dr. William A. Mansell preached a powerful sermon, and at its close asked those who had not yet fully entered into peace with God to come forward, and a few responded. Then he asked those who wanted to pray to come forward to help the seekers, and the whole audience came forward as one person, and pressed around the pulpit as closely as possible. Such a season of prayer and

testimony as that which followed I had never before witnessed. Many testified that this was paradise to them. Others, seeing the tears of joy and hearing the burning words of testimony and exhortation, said: "We can now understand why the people thought that the Christians at Pentecost were filled with new wine." For half an hour I tried to close the meeting, but could not, and therefore it continued for nearly four and a half hours.

Then followed such a scene as it has been the privilege of few to witness. The audience with one accord, and with the greatest joy coming from full hearts, sang over and over such songs as "Blessed be the Name," etc. This was accompanied by shouting and waving of handkerchiefs, and by every evidence of the fullness of joy and of the Spirit. It was blessed, blessed, and few went away unblest. I have never seen such an outpouring of divine power, such joy and fullness of the Spirit. It was a wonderful evidence that God hears prayer, and it was a splendid signal victory for Jesus.

Revivals in Various Places

During October, 1906, when the Dasehra meetings were in session at Lucknow, the Rev. William A. Mansell was holding revival services in Bareilly for the theological students and the congregation generally. Such a revival as had never before been known broke out among the students. The Girls' Orphanage, founded by the Butlers after the Mutiny, is also located at Bareilly. In it there are several hundred girls and young women, and from it the mission has received many of its best women workers and home-makers. For a year or more Satan seemed to be putting forth his mightiest powers to destroy the spiritual life of the Orphanage. Some girls seemed to be possessed. Mrs. Benjamin J. Chew, who was in charge, wrote:

Girls would deny sin. Girls detected in the act of stealing, lying, and even worse sins, would call upon God as a witness to their purity.

Miss Singh, my spiritual helper, went with me to Dasehra, Lucknow. How the devil tried to keep us back. On September 25, while still at Lucknow, I said, "Miss Sing, have you victory for Bareilly?" She said, "No." I added, "We must get it here."

Mrs. Chew was in our home at Lucknow on the final night of a struggle that had gone on for over a year. We talked over the promises for an hour or more and prayed together. Bishop Robinson was also present. About ten o'clock we retired, and concerning that night, Mrs. Chew writes as follows:

I went to bed, but not to sleep. I went over all the ground and said there is nothing left for me to do. But I am willing to be annihilated myself if only God will save these girls! The Spirit asked me, "Do you really mean that?" I said, "Yes." Then he said, "Are you willing to give up heaven and the hope of seeing loved ones there—all for Bareilly?" That was comparatively easy, for I said, "Yes, they are with Jesus, and I have trusted them there. Yes, I can leave them for eternity." Then came the test! "Will you give up seeing Jesus?" Never see Jesus! What a test! The hope and aim of one's life! I argued and struggled with myself for hours, and some time between one and two in the night I said "Yes. If that is His will, banish me, do anything, but save Bareilly!" I fell asleep then, but was awakened at three with such a sense of victory in my soul that I was sure God had heard my prayer and that now salvation had come. I tell it to His glory in all humility and sacredness. I got up and telegraphed to Bareilly: "Psalm 47." At that time I had not heard a word from Bareilly. A later wire from Mr. Mansell told of victory. I could hardly wait to get back to Bareilly, so anxious was I to see what God had wrought. It was not like the place that I had left but a few days before.

The next morning after my return I had a meeting with my girls. God spoke to them, and they were hours on their faces in prayer and weeping, not loud, but deep.

The spirit of prayer so increased that it seemed as if every soul was praying in a soft undertone. Some of the girls sang six and eight different tunes in perfect harmony, an overflow of soul to God. I said, "Truly, I am compassed about with songs of deliverance." I stayed with them one night till 1:30 because they wanted to confess to me. One girl would not confess, but remained in the dark for days, and the whole school was praying for her. I explained that she would die in darkness, and that I was sure she had something else to confess before God and man. Different girls prayed with and for her and cried aloud to God to give her peace, but peace would not come. One night she got up and made a partial confession, with which ordinarily we would have been satisfied. But one girl said to her: "We want to know if you have perfect peace in your soul now?" The girl replied, "Ji Nahin" (No). As quick as a flash about thirty girls were on their faces, and such a volume of prayer as did go up. I was amazed at it all. The next night she won the victory, and then it was song. So it goes, day and night.

Giving Up Bad Habits

In every place where the revival spread questionable habits were given up. At Muttra there were old men who smoked. One man over seventy had smoked for more than sixty years. Young men had been bringing in their huqqas (pipes) and giving them over to us. I had noticed this old man, Tori Dutt, rise in haste and rush from the meeting. I thought to myself it has become too hot and he is angry and has left. But no, in a short time I saw him running back and bringing his huqqa, which he handed over to me. A huqqa is a large bowl with a stem over it. The smoke is drawn through water before it enters the mouth. This huqqa was on exhibition at the Jubilee. After this, other remarkable confessions were made on this and other subjects, and much cleaning up work was done at the headquarters of a district of about fifteen thousand Christians. This was one characteristic of the revival.

The Meerut Revival

The account of the revival in Meerut as given by the Rev. William P. Byers is as follows:

There had been an open air District Conference devotional meeting, and after dinner while the missionaries were apart praying, Mrs. Buck said, "Oh, I hear a noise." At that moment one of the teachers came rushing into the room saying, "Come quickly to the school." Before they could get across the garden there was such a lamentation and crying out for mercy and forgiveness that you would have thought a massacre was taking place in the girls' compound. It was simply awful! I never heard such terrible signs of repentance and loud wailing as on that night.

I was in the dining room at the time praying with the bearers, and as we rose from our knees the noise from the girls' school reached our ears. I began to clap my hands and to praise God for His great love and mercy.

I took a lantern and made my way to the girls' quarters, and there witnessed a sight which those present will always remember. All the girls were on the floor weeping, beating their breasts and crying at the top of their voices as though their hearts would break. They paid no attention to any of us, but kept on crying and confessing till ten o'clock, when they became more quiet and were pointed to the "Lamb of God that taketh away the sin of the world." Soon they began to sing and to claim pardon through the blood of Jesus, and by eleven o'clock nearly every one of

them was joyfully converted and gave testimony to having found peace. It was a remarkable sight upon which we looked. All those girls were on their faces before God. Chums and sisters had their arms around each other, and were confessing their sins together at the feet of Jesus.

Mrs. Buck and the young ladies were quite overcome and rejoiced with exceeding joy over this work of grace among the girls. The preachers who came in were filled with amazement and cried, prayed and praised God. They will never forget that affecting sight, and now they understand what it is to be convicted by the Holy Spirit.

It seems that all day the girls had been in a very serious and subdued mood, and several of them had gone into a room to pray with other girls. Presently one of them got up hurriedly and in alarming tones urged that some one go and call all the girls, adding that something dreadful was going to happen just then. Then she began to shriek and cry out, throwing herself on the ground and in a minute all the girls were weeping and confessing their sins in a manner that would have alarmed anyone who did not know what was the matter. Glory be to God for His great and gracious work.

But that is not all. Almost simultaneously with the girls, the boys in the boarding school began to cry and shout, and there was great excitement among them. They were too far distant to have heard the girls shouting. I had come over from the girls' school to call Mr. Buck, and just as I reached the house a man came to me with a telegram and asked, "Sahib, what is the matter? There is an awful sound coming from over there," pointing in the direction of the boys' school. I went to the door and heard the roar of repentance coming from the dormitories, and thought I had better go and see if I could direct or help the boys a little.

There they were on their faces sobbing, and praying and crying out to God as if their hearts would break. The preachers had come in, and some were praying and crying while others looked on the picture with bewilderment, tears coursing down their cheeks and all deeply moved at the unusual sight. One or two were walking up and down trying to give some helpful instruction, and the headmaster was pouring out his heart for his boys, the tears streaming from his eyes.

At first we had to let them cry out their penitence, and by and by when we were able to get a hearing we pointed them to Jesus. A number found peace, and the preachers were greatly blessed. They know now how God can work, and rejoice that they have been permitted to see His salvation. It was glorious.

Pilibhit District

In my journal of November 12, 1906, I find the following note concerning a Hindustani district in which no missionary has ever lived:

I have been here since Thursday, and this is Monday. The District Conference was in session. The district contains 8,000 Christians, and during most of the time it has been under a Hindustani presiding elder. In the business sessions were reported three quarrels and they were of such a character that they were referred to committees for investigation. I had come here for a gracious revival, but could only remain over Sunday. On Friday night three cases of quarrels were referred to committees, and it seemed as if Satan were having the victory. At the evening meeting, when the congregation were at prayer, I was led to expound Matthew 5. 23, 24, which teaches that there cannot be acceptable worship when one knows that his brother "has aught against him," and has not done his part toward reconciliation. I said emphatically "You are not to wait until your enemy comes to you and then forgive him, but you are to go to your enemy and be reconciled." The Holy Spirit used this message, and during the night—for the people were up most of the night—the difficulties were adjusted, and on Saturday morning when we came to the business session all quarrels had been settled. Saturday night one strong man was overpowered and became unconscious. All the Sunday meetings were blessed, and six huqqas (pipes) were brought and given up before the congregation. In the evening

I was led to preach on Christ's self-humiliation as shown in His having come voluntarily for our sakes, from a position of equality with God to the "death of the Cross," and told them that until their hearts were filled with a love like that for even the most humble of the village Christians, they had not received the baptism of love. After the sermon came a perfect tornado of prayer from about three hundred people. Then a sacred hush came over the audience, and for more than an hour everything seemed as still as death. Several attempted to sing, but there was no response. Strong, educated men—not emotional villagers, not a single woman—but the strongest men in the audience were overpowered and lay unconscious. Many saw visions of Christ, and one young man, the last one to come to consciousness, said when he rose, his face shining with a heavenly radiance, "My heart is filled to overflowing with divine love. Oh, it is glorious." Then he burst out singing "Blessed be the Name." He is one of our young men who has an English education. There were a number of little boys standing round and he soon began shaking hands with them. Truly "Heaven came down our souls to greet." One man sang a hymn of victory stating that Christ is king of India, Nepal and Tibet. So far as he or any of us know, the words and tune of this hymn were composed as he went along. The spirit of prophecy came upon others. Wonderful prophecies were made of the way in which Christ would win India. I have never heard such prophecies as these from the lips of our village Hindustani people or even from the lips of Bishop Thoburn when he was before a great audience and seemed to be under the greatest spirit of prophecy. I had never been in a meeting anything like it except one night in Canada, in the second year of my ministry, and such a revival followed that meeting as I have never seen since. One of the strongest men in the audience had the jerks which affected him from head to foot. He is the only man I have ever seen who had this manifestation of the Spirit. A missionary who went into a meeting in the Khasia Hills revival where the people were having the jerks, said to the resident missionary after the meeting, "That is all put on." The missionary replied, "You do it." The other man tried, but could not jerk even one hand as rapidly as the man with the jerks jerked all over. Then the resident missionary said, "Now jerk your other hand, your feet and your whole body all at the same time." He saw at once that he could not, and said, "It is the work of the Spirit."

Allahabad

The Rev. Dennis Clancy, presiding elder, reports as follows:

For many months we had been praying for a genuine "old time" revival. A year ago in our summer school our people were blessed, but the work was not of the deep, lasting kind for which we had hoped. We had recourse to prayer and enlisted other praying bands to unite with us in prayer for our district, and for Allahabad in particular. When the revival came, it did not come as the result of any special effort on our part, but in direct answer to prayer. It began in the regular mid-week prayer meeting on Thursday evening, September 6, 1906. A spirit of deep conviction of sin seemed to come upon all present, and one after another began to confess their sins and to cry to God for mercy. The meeting went on in this way for several hours, and it seemed almost impossible to close it. I was not present, but the Hindustani pastor, Joseph Nelson, had the good sense to recognize this as the work of the Holy Spirit, and he accordingly arranged to carry on a series of special meetings. The result was glorious. Everything seemed to be ready for it, and this time the work was thorough. There was deep conviction of sin, public and private confession of sin, which was followed by restitution and an earnest effort to right wrongs which had been done, and then came the consciousness of pardon and unspeakable joy. One girl who had had a great struggle was so happy that she was completely beside herself for a while, and then a great peace settled down upon her that seemed to continue without interruption for several weeks. This was all the more remarkable as

the girl naturally had a very unhappy disposition. It would take a long time to tell the complete story of those revival weeks. The consciences of the girls became so tender that they brought back little things that they had taken—pieces of cloth, ribbon, old cast-off pictures, etc.—which they had placed among their treasures, and with tears in their eyes confessed their sins and asked forgiveness. Boys and young men who were trusted and respected dug up the sins of past years and came forward and asked to be forgiven for these wrongs, not trying to spare themselves in the least. I can only say, however, that our church at Allahabad was completely transformed. Old troubles were settled, wrongs were righted, enemies made friends with one another and the church was set on fire for God. Workers who had previously been indifferent were wonderfully stirred up and have since preached the gospel as never before.

In Allahabad there is a Prem Sabha, or an evening meeting for those who cannot attend services during the day. On the night appointed for this meeting I retired early, for I had had a long, busy day. At midnight, however, one of our preachers called me up, saying, "Bishop, the church is full of people and we want you to preach to them." I arose, went to the church and found a mixed crowd of people there—Christians, some of whom were cold and backslidden, and non-Christians. I preached and the workers and young people who had been so wonderfully blessed gave their testimony and the Spirit "fell on us as on them at the beginning." Many were mightily convicted, and by about two in the morning more than forty had professed conversion and began to testify and exhort. Eight of these were Hindus or Mohammedans. This service has been followed up by special services in many places and the spirit of a whole district has been transformed.

Characteristics of the Revival

It has been a revival brought down not so much through preaching as through prayer. So far as I can learn from our own mission workers, or from those in any other mission, every outbreak of the revival has been preceded by much earnest prayer. Telling of a visit to Pundita Ramabai's, Bishop Robinson wrote, under date of November 8, 1906:

Last night, after a purposely quiet address, there was the most tremendous religious cyclone that ever came within a thousand miles of me. These people do some tremendous praying. But the noise of thirteen or fourteen hundred of them praying simultaneously at the top of their voices was simply terrific.

I suppose the noise at Pundita Ramabai's exceeds that of any other one place in India, but the praying often reminds one of the words "with groanings which cannot be uttered." The people seem to "enter into fellowship with Christ in His suffering." When I have seen hundreds of these people in an agony of prayer lasting for hours, I have often thought of what is recorded of Christ, "and being in an agony He prayed more earnestly." Yet the agony that I have seen has come far short of the agony of Christ, when His "sweat was as it were great drops of blood falling to the ground," but the praying in connection with this revival partakes more of fellowship with Christ in the "agonies of the garden" than any praying I have ever heard elsewhere. I have seen little children pray in "agony"—not for themselves but for the salvation of India, "our country"—until great beads of perspiration stood out upon their brows.

While I was at the Hardoi District Conference this year, a marvelous wave of conviction suddenly swept over the audience and they prayed in agony for

over an hour. Then a great, holy hush settled down upon us, and we could not help thinking "Jesus himself" was in the midst of us. One preacher rose and said:

A few weeks ago I received a letter from my daughter, a student in the Moradabad Girls' School, who wrote as follows: "Father, I have not slept for three nights. I have had such a burden of prayer that you and mother might be filled with the Holy Spirit for service that I could not sleep."

In that very meeting the girl's prayers were answered, and not only her father and mother but all the members of a District Conference were abundantly blessed. Let it be borne in mind that this occurred at a District Conference, the presiding elder of which was a Hindustani brother, a district where there were thousands of Christians, and in which no missionary had ever lived. It was glorious, glorious, glorious!

The companies of Christians in various centers, who had received these blessings, were formed into praying bands, and special requests for prayer were sent to them. In several places regular account-books have been kept. On one page the request for prayer is entered together with the date of same, and when the prayers have been answered an entry is made on the opposite page. From July to December I attended fifteen of our District Conferences and Summer Schools, and in every place we had large audiences, receiving abundant blessings. These have been the most wonderful six months of my life. What was the secret? In each case, I gave my itinerary to these praying bands, and when I was at any particular place, some hundreds of people were interceding for that place.

I was once called unexpectedly to Jabalpur, in the Central Provinces, and spent a Sunday there. Up to that time the revival had not broken out in that district. On Saturday I sent telegrams to the praying bands asking them to pray for Jabalpur. At the close of an impassioned address on Sunday morning, one of the young men began to cry for mercy. He was in such agony that the perspiration rolled from his face and he cried for help just as one might do if he were being murdered. A wave of conviction then swept over the whole audience, and the service that had begun at 8 A. M. did not close till 1 P. M. All the people were greatly blessed. A week later the revival broke out in the same district more than a hundred miles from Jabalpur, and spread until it reached every center where we had Christians, thus changing our whole work. The young man mentioned above who was so powerfully convicted, had come from Narsinghpur, where we have an institution in which there are about 200 boys and young men. After his return, the influence he exerted was so powerful that a tide of spiritual blessing steadily rose, with the result that at a special meeting, some months later, more than forty young men dedicated their lives to the work of the ministry to help take the Central Provinces for Christ. What more need I say?

I am now receiving letters like the following:

I want to ask you to get the bishops to appoint a week of prayer for America on the part of the Indian Christians, that a great and mighty revival may be given to the Church at home. That thought was suggested to me one night while I was praying. We have begun to pray definitely for the revival in America, and we shall watch eagerly for the appearance of the flame that will transform the home Church.

Yet another writes:

India is now entering upon the period of intercession, such as that which led up to the Welsh revival.

They cannot pray quietly but, like Jesus, they "offer up prayers and supplications with strong crying and tears," Hebrews 5. 7. Many are praying, as I write, that the news of the revival may be God's messenger. Here let me insert

Get the Flame!

Evan Robert's Message to the Churches

While the fire of God is falling,
While the voice of God is calling,
 Brothers, "GET THE FLAME!"
While the torch of God is burning,
Man's weak efforts overturning,
 Christians, "GET THE FLAME!"

While the Holy Ghost is pleading,
Human methods superseding,
 He Himself the "FLAME."
Whilst the power hard hearts is bending,
Yield thy own to him surrendering,
 All—to "GET THE FLAME!"

For the world at last is waking
And beneath His spell is breaking,
 Into living flame.
And our glorious Lord is seeking
Human hearts, to rouse the sleeping,
 Fired with heavenly flame.

If to utter life surrender,
You would work with Christ, remember,
 You must "GET THE FLAME!"
For the sake of bruised and dying,
And the lost in darkness lying,
 We must "GET THE FLAME!"

For the sake of Christ in Glory,
And the spreading of the story,
 We must "GET THE FLAME!"
Oh, my soul, for thy refining,
And thy clearer, brighter shining,
 Do not miss the FLAME.

On the Holy Ghost relying,
Simply trusting and not trying,
 You will "GET THE FLAME."
Brothers, let us cease our dreaming,
And while God's flood-tide is streaming,
 We will have the "FLAME!"

The Agents Chosen

The agents whom God has chosen for this revival have often been very weak ones. Missionaries of ability, piety and experience have frequently been set aside, only to see some native who cannot read, or a child, perhaps, chosen to lead the revival. If a child be the agent, it is not infrequently a girl, a new departure for India. In many notable instances, the revival has broken forth when the missionary was away from home, seemingly to make it clear to all that the awakening had not come from any human agency. I have heard a number of excellent missionaries say, "I could do nothing but stand aside, look on, wonder, rejoice, and let the revival go on."

In a very remarkable manner God has shown that he can best use those who are "meek and lowly in spirit." Let me illustrate by relating the following well authenticated story, which has been told all over India. A heathen girl of thirteen, named Sansuki, living in the Khasia Hills, was wonderfully saved. She had many non-Christian relatives, including her parents. A burden of "intercessory prayer" came upon her for the conversion of these relatives, and on their behalf she agonized in prayer day and night. While she was praying in the early morning hours, as she tells the story, the Saviour appeared to her and said:

There is no preacher in this district humble enough for me to use in bringing your relatives to me. If I should use any of the preachers around here, they would become proud and would say "See, what a great preacher I am," and would take to themselves the glory. You are a meek and humble little girl. I will use you. You must go and tell the people to come to me and be saved.

She went about telling her vision, and prayed for the people. The Christian workers were humbled, and received the Spirit; the heathen believed, and nine hundred souls were brought to Christ. Some months later, when Sansuki's story had become more widely known, a convention was held in one of the native states, at a city where a Christian prince lived. The prince wrote and asked her to come and live in his royal palace. But she declined the invitation, saying: "I am a simple little girl, and where my people dwell I will dwell." Her great work was done over a year ago, and I have at hand a letter, not yet a week old, which says "Sansuki is still humble and is working splendidly."

The Scripture message found in Philippians 2. 3-8 has been much used: "Doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."

The telling of the humility and love of Christ as shown in this passage, and the account of His death on the cross, under the power of the Spirit exerts over large audiences a marvelous, melting and humbling power. Let me relate another well-authenticated story. A man named Gulla, belonging to the sweeper, one of the lowest, castes, has also been marvelously used. One day a missionary from another station went to see him, and calling at the home of the missionary with whom Gulla lived, learned that the latter was

out in the district preaching. The missionary added, "I can give you no idea as to when Gulla will return. Sometimes he remains out in the district for weeks." But while they were talking Gulla arrived. The visiting missionary ran up to him, clasped him in his arms and said, "I am so glad to see you, for I have heard about you. I have also told about you, and now I see you. I am so delighted to see one who has done so much." Whereupon Gulla threw himself upon the floor and cried out in agony: "Will the time never come when Christians will cease giving glory to men, and will give all the glory to God?" How thoroughly that poor man understood the prophecy, "The Lord alone shall be exalted in that day" (Isaiah 2. 17).

A Singing Revival

Songs of praise have been a notable feature of the revival. The praise singing does not begin until after the blessing has been received. Often the revival begins suddenly in a new place. Conviction seems to roll like a wave over the entire audience, and is followed by a crying in agony for pardon and cleansing. When the blessing comes, although no two meetings are alike, it also comes sometimes like a wave. Songs are begun softly and quietly, but gradually increasing in fervor. The people sing, and sing, and sing. I heard of one chorus of praise that was sung over and over again for an hour or more. Some of the people compose new hymns while they are singing. As one of the outcomes of this revival, there will be a new hymnology in the vernacular. Often in the midst of their own beautiful choruses of praise, the congregation breaks out singing the translation of the hymn "Hallelujah! Thine the Glory!" or a translation of "Blessed be the Name." Oh, how these dear people do sing, saved as they are, not only from heathenism, but also from their sins. Sometimes they clap their hands and dance for joy. Personally, I have not seen much of the dancing. It is said that most of it has taken place in Presbyterian churches. It is even reported that some of the staid old missionaries have danced for joy with their happy Indian people.

The Teaching Given

The teaching given has been Biblical. By this I mean more than that it has been orthodox. I mean that Biblical, not theological, phraseology has been used. The teaching has been centered in the following verses: "Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high" (Luke 24. 45-49).

The story of Christ's sufferings in Gethsemane and on Calvary, as showing the matchless cost of redemption, and God's infinite love, have been ever-present themes. The resurrection, reigning and intercession of Christ, with the thought that "All power in heaven and earth" has been given unto Him, and His consequent superiority in holiness and power over all the gods of the heathen, have been prominent in the teaching.

Repentance has been urged with great earnestness upon all the people. The teaching along this line has emphasized the need for repentance in the following classes of sin: (1) Enmity. In this connection, the following Scripture has been much used: "If, therefore, thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5. 23, 24). After this text was thoroughly understood, many quarrels were settled amid weeping and rejoicing. "Do not wait until your brother comes to you, but go, go to him"—that is the duty on which special emphasis has been placed. (2) Restoration, as included in a genuine repentance, has been faithfully taught (Leviticus 6. 1-5). (3) Confession of all sin, with the emphasis on the *all*. The duty of forsaking all sin and entirely consecrating the life to Christ has been urged in the teaching on repentance. The favorite verse has been, "He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy" (Proverbs 28. 13). (4) "Remission and cleansing" have also been given their proper place. The teaching on this point has centered around the passage, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1. 8, 9). Below are given two of the sentences that have become familiar, as showing the necessity of dying unto self and sin, that we may have the "remission and cleansing" necessary in order to live in fellowship with Christ: "You can go to Calvary only through Gethsemane"; "Gethsemane and Calvary are on the road to Pentecost." "The spirit-filled life has been preached as the birthright of every child of God and many have entered into their inheritance."

Great emphasis has been given to the teaching that the preparation for Christian living and effective spiritual service is incomplete until "The promise of my Father upon you" has been fulfilled. Two words in a wonderful passage quoted above have recently been connected in my mind in an entirely new manner. These are "Tarry . . . until." The workers have been taught that they are to be to the non-Christians of India what the first disciples were to their age; that Christ said, "I will send Him unto you." The teaching has been that "you Christians" are the "you" of India. This is God's order, and it cannot be reversed. First the baptism of the Spirit comes upon the Christians. Then follows the teaching set forth in John 16. 8, "And he, when he is come [upon you] will convict the world in respect of sin, and of righteousness and of judgment." The fact has been specially emphasized that this is God's method and order, and that it cannot be changed.

May I tell an experience, and make a confession? Early in 1905, I worked for a month in the villages of one of our districts, together with the presiding elder and a band of native workers, in the hope of reaching a higher caste. But the whole month's work, so far as baptisms were concerned, was a complete failure. Why? Because, as I now believe, our preachers were not ready. God humbled us and sent us to our knees and to His Word to teach us anew the lesson that the Pentecostal Method is the only effective method, and that it embodies the only teaching and experience that will save India. I hope that we have learned this lesson once for all.

Another teaching to which great prominence has been given is the duty of witnessing for Christ, after having received the baptism of the Spirit as an equipment for service. When the fullness of the Spirit has been received,

the emphasis has been put upon these two truths: "Ye are witnesses of these things," and "Saved to serve." The revival, therefore, is giving to India a witnessing Church, and consequently a winning Church.

The Fruits of the Revival

We are yet in the midst of the revival, and it is too early to accurately estimate the permanent fruits of it. The little church in the mission field is to hundreds of millions of non-Christians what the primitive church was to the non-Christian world of that age. We think therefore that the standard of spirituality is more important than the increase of numbers. Though the year 1906 has been especially devoted to the revival in the church, yet there have been over 19,000 baptisms and our people are expecting much greater victories during 1907. Several years ago the Rev. Henry Mansell introduced into India the following hymn:

I'm pressing on the upward way,
New heights I'm gaining ev'ry day;
Still praying as I onward bound,
"Lord, plant my feet on higher ground."

Chorus

Lord, lift me up and let me stand,
By faith, on heaven's tableland;
A higher plane than I have found,
Lord, plant my feet on higher ground.

With the oft-repeated singing of this hymn, an earnest longing and prayer came to the Church, both among the Europeans in India and the Indians themselves, that we might stand on "higher ground."

In giving our Christians a more real sense of sin, we confidently believe that the revival has placed our Indian Church on "higher ground." In this land of pantheistic fatalism, where the people lack a keen consciousness of personality, and where any true sense of moral responsibility has also been lacking, the seeming rarity of a deep and overpowering conviction of sin has often been a great burden upon the hearts of missionaries. The statement that "the Indian Christians have too little conviction of sin" has been a criticism passed on the Indian Church. In this particular the revival has indeed placed the church on "higher ground." In a letter from the Khasia Hills, it is stated that Christians are living on a far higher level than they ever lived on before. I have heard missionaries say that they would give anything to have the experience of some of the Khasies. One young girl who is noted for her devotion to Christ recently said to her missionary, "One night when praying I felt myself so loathsome that I imagined there was a horrible stench of sin all around me and that the terrible smell was stifling me." This girl, though very young, has a wonderful knowledge of the Word of God and spends a great deal of her time in communion with God. God has given to our Indian Christians such pain for sin, such agony for past failure and such sensitiveness of conscience as to what grieves the Holy Ghost that He has indeed put them on "higher ground." The revival has unmistakably brought to India in a manner hitherto unknown a sense of sin. This new sense of sin will be incorporated in our literature, our songs and our prayers. It will abide and will lift the ideals of the whole Church to "higher ground."

Further, repentance for sin and the making of restoration on account of past wrongs, such as have been manifested in thousands of lives, also places the Church on "higher ground." A girl of about thirteen, a pupil in one of our schools, had been praying and repenting. One day she came to the missionary's room weeping and confessing. She brought back a little piece of cloth about one inch square, which she had stolen three years before and on which she had worked a little flower, hiding it in the bottom of her little box. In great agony she said to the missionary, "I have grieved the Holy Spirit and I can find no peace until I return this little bit of stolen cloth." Sins that were committed fifteen or twenty years ago and were unknown to others have been confessed and forsaken by our ministers and, so far as possible, amendment and restoration have been made. The purpose of the love of God as manifested in the giving of His Son and the motive of the Son in being "obedient unto death, even to the death of the cross," have an entirely new meaning. In a new sense, the Christians have come to believe that they must enter more fully into sympathy with Christ in His sufferings for others, and they say with Paul, "I will fill up that which is behind of the afflictions of Christ." This does not mean to them that there is anything lacking in the atonement of Christ, but the growing belief is this: that in order to minister effectively for Christ, we must in a measure enter into His sufferings. "The gospel to broken hearts demands the ministry of bleeding hearts." The spirit of David Brainerd is manifested in the prayer of many: "I wrestled for the ingathering of souls. I was in such agony from sun half an hour high till near dark that I was wet all over with sweat; but oh, my Lord did sweat blood for such poor souls: I longed for more compassion." I have witnessed in India persons who were in such agony for hours, and I have seen an audience all broken up and prostrate before God for an hour, after a sermon on the sufferings of Christ on the cross. Christ on the cross and Christ on the throne—these are ever-present themes in the revival.

The members of the Indian Church are also on "higher ground" in their faith in what is coming to India through "the unsearchable riches of Christ." They are coming into fellowship with the apostle who was overwhelmed and dazzled by the splendor of the thought of Christ's grace. Speech seemed useless to him and description impossible when he exclaimed: "Oh, the unsearchable riches of Christ." Our Indian Christians are now claiming salvation for India's millions through Christ. I heard one of our Rajput preachers cry out as though it were a special revelation from God, "Rajputana has been given to us, and we must go up and take it, as the children of Israel went up and took the promised land." Rajputana is a native state, in which the Rajputs or sons of the kings live and it is their boast that they have never been conquered. There are twelve millions of them and the faith of our little band of Rajput Christians has grown into the conviction that the love of Christ will conquer and will win for Him a throne in the hearts of the millions of proud Rajputs. They also are looking to Christ as the healer of the sorrows of all the "sad-faced" multitudes of India. At a great mela, at which the estimated attendance was over three millions, I saw these millions of "sad-faced" people going to the Ganges to wash away their sins, only to return more hopeless than before. Our people are coming to believe that Christ is to be the healer, not of the few, but of the hundreds of millions of this great land, and that He will give to India a joy which will transform society, making homes in which all will be changed, where husbands will love their wives and parents their children. Those who belong to the lowest castes, who were in truth "less than the least,"

have caught this spirit of hope and have received "grace" to preach to the multitudes with power regarding "the unsearchable riches of Christ," expecting all to "Crown Him Lord of all!" These Indian Christians truly love their own land and people. It is a delight to watch an audience of a thousand or more of them when they become possessed of this spirit of joy and hope for India through Christ. They clap their hands and break forth into uncontrollable ecstasy, singing over and over again "Blessed be the Name," "Blessed be the Name." "Yaro ho sana"; "Yaro ho sana."

The whole Church is on higher praying ground. There is an old, much-used term that has come to have a new meaning among us. I refer to the phrase "intercessory prayer." Much of the praying has been done by those who have received the Spirit, and therefore have been praying for others. Some seem to have the grace of intercession as a "gift of the Spirit." The thought is that Christ on the throne "maketh intercession" and that those who have the gift are in fellowship with Him. The central thought is, that God, the eternal God of the universe, stands, as it were, like an almighty servant and says: "If you, my child, will only pray, I will work. If you will only be busy with the asking, I will see to the doing." Not only does He listen to our cry, but He acts. Not only does our praying evoke His bounty, but it sets in motion His omnipotence. As we enter into the secret chamber, this thought stirs us to mighty intercession. Nothing will so soon make us master-pleaders with God for a lost world as to whisper to our souls, again and again, this wonderful truth: "While I am praying God is really doing that for which I am asking." I know missionaries and Indian Christians in our own and other Missions, of whom I may say that they have received the gift of intercession, for they remain in intercessory prayer for hours at a time. Much of the revival is due to this. The special promise claimed is John 14, 13, 14.

Many of the missionaries and Indian Christians in their own personal experiences have reached "higher ground." Limited space forbids the mention of more than one instance, but with the usual variations in Christian experience, it illustrates the typical gaining of "higher ground":

For years I have loved the Lord and have served Him. But there are things in my life which should not have been there, and although I had tried to conquer or get rid of them, I could not. A hasty temper, impatience, and love of the praise of men more than the praise of God were the greatest hindrances in my Christian life. A great longing for something came upon me, I scarcely knew what. Sometimes I thought it was power with God. Sometimes it seemed to be a great joy that would attract others to Jesus. Sometimes I called it holiness. At any rate for months this great hunger was unsatisfied. At last, through one of His messengers God flashed across my mind the truth that it was Jesus I longed for and Jesus I needed. And then I saw Him as never before in all His love and beauty and holiness. I knelt down at His feet, gave over everything to Him—longings, difficulties and all—and threw the doors wide open to Him. Praise His name! He came in, and everything else went out. The difficulties that I had struggled with disappeared as if by magic, and every longing was satisfied. Oh, the wonders of His love! And it gets better all the way. "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever! Glory! Glory! Glory!"

The fact that over three hundred of the choicest young men in our educational institutions have consecrated their lives to the work of the ministry, believing that they are called by the Holy Spirit, and that even a larger number of the young women have pledged themselves to Christian work, is one fruit

of the revival that has given us great joy. Who can estimate what that will mean? And who can foretell what will be seen before the centenary celebration of the founding of our Mission? All I can say now is that we are planning for great things and are expecting great things from God.

In giving of their substance, their time, themselves, and so on, the members of our Indian Church are on "higher ground." How shall I specify? The whole of our ministry has another spirit. In one of our District Conferences the people were becoming very happy. A Hindustani preacher rose and said:

The more blessing I receive the more unhappy I become. I shall not have my happiness until the Christians in the villages in my circuit receive this happiness. Then I shall be happy.

I have seen many preachers in agony of spirit, desiring that their membership might all have the blessing of happiness. The Rev. L. A. Core, presiding elder of Moradabad District, reports well of the workers. He says:

I have never seen them so interested in the spiritual welfare of their people. The real part of the revival abides and grows in the majority of the workers. I have been greatly pleased with the zeal manifested almost everywhere.

Review and Outlook

It will have been noticed that my story of the revival has been very largely confined to institutions, city churches, and district conferences. Our model in writing has been the "Acts of the Apostles" in which, largely without comment, events are recorded as they happened. The revival in the Khasia Hills first broke out in schools and district synods, reaching the villages months later. In our Mission the revival broke out with great force first in one center, then in another, and another, until practically all the institutions and district conferences in all this northern country, and many in the southern country, have been reached. Our prayer and expectation is that just as the first great outbreak in one of our centers was a prophecy as to its reaching all of them, so the first great outbreak in our villages will be a prophecy that the revival will reach all our village Christians. As we shall tell, we have already had more than a "first glorious outbreak." This is now the burden and prayer that is on all our hearts for 1907. "Oh, Lord, send the revival to all our village Christians." When the Holy Spirit shall have come upon all the Church, we know the heathen will be convicted by the thousand and will come to us saying, "What must we do to be saved?"

The First Village Revivals

The Rev. P. M. Buck, of Meerut, under date of February 6, 1907, reports as follows concerning the first remarkable outbreak among the simple village people:

We have been out for our first quarterly on the Muzaffarnager Circuit. The revival in that field is working with power. I have never held such a quarterly in my work. The blessings coming upon the workers exceeded anything experienced by them in the Summer School and District Conference. Such praying I have seldom heard. God is giving us the spirit of intercession. It was while Fazl Masih was

praying that the power of God came upon the people in greatest measure. One brother thought at first that an earthquake was taking place. Another said it seemed as if a flame of fire had burst from a mountainside and had enveloped him. There were some shouts of "Hallelujah!" The village people present felt the Spirit's power. In general they testified to three things, expressing themselves in the village language. The three things were light, cleansing, joy. Fazl Masih seems to know just what to do when holding a meeting with his people. As a weeping prophet, he is like Jeremiah. He weeps over his people, especially in his prayers.

Concerning another village revival, Mr. Buck writes:

You will be glad to hear that there is a revival in the Sikandarabad Circuit. The workers are being richly blessed and the village Christians are drinking at the fountain. The thing is started and will go. I have no shadow of doubt regarding it. The workers are to see that they can help their people to Christ. God's presence is very sweetly manifest in the meetings.

The Rev. L. A. Core says:

The village people in many places are coming to see and believe that these revival blessings are for them. Hitherto they have thought that, just as book-learning is for the learned, so also the higher spiritual blessings are for the educated classes only. Now they are coming to realize that these things are for them too. I regard this as a great advance. When they fully realize that Jesus belongs also to them, His power and love, and the joy of His salvation, it will be a great step toward the enjoyment of them. This is to me one of the most hopeful signs of the movement.

The Rev. William Peters, one of our Hindustani presiding elders, in whose district are thirteen thousand Christians, testifies:

After the "Dasehra Meetings" of last year the revival fire spread among our preachers and its effects were seen in their families and in the congregations in distant places. But its full effects were not seen until after the District Conference in November. For instance, in Kakrala, where the Rev. J. Solomon works, the spiritual life has been sluggish for some time, and the Christians did not care for worship. But a change came over them. In the same way a great change came over all the Christians at Bisauli and Bilsli. At first the preachers received the blessing and then their families, and afterward the revival spread among the exhorters and Christians. I am thankful to report that it is still spreading onward like wild fire. On account of this blessing, the preachers are doing their work more zealously than before. I hope that the revival will spread in other circuits also this year, because nearly all the workers have received abundant blessing. Concerning my personal experience I may say that I have received a greater blessing than I ever experienced before. I consider it a great privilege as well as a responsibility to help my fellow workers who are weak in any way. By the help of God I shall try to cause this revival to spread throughout my entire district. I hope that by means of the revival the non-Christians will also be blessed.

The Rev. J. W. Robinson, presiding elder of Oudh District, says:

The first two or three days of the meeting were devoted to earnest prayer that God Himself would take in hand these hard hearts. Then suddenly the Spirit fell upon the assembly in great convicting power; all complaints were forgotten, and each one cried to God begging forgiveness of his own sins. The spirit of witnessing came upon the small number of workers present, and they preached the word of truth with genuine power. Gradually, but not until they had experienced great agony of soul, these village Christians, none of whom had ever before attended anything like a re-

vival service, came out into the light, and groans of agony were changed to shouts of joy. Then the influence spread to the heathens present, and a few of these who had been under previous instruction decided to become Christians and were baptized, while a great number of others were much moved and mentally convinced. Some of our Christian women went out in the mohullas and gathered together large numbers of the Hindu and Mohammedan women, preaching to them with such power that they were convicted to the heart.

As a result of this village revival, hostility on the part of former opponents has almost ceased, a new spirit of inquiry has sprung up among the non-Christians, also in place of the former discontented and divided community, a spirit of great love and fellowship now exists among the people, and they are looking forward hopefully to still greater meetings in the near future, in which many non-Christians from among their neighbors shall be brought to the Christ whom they now love so much.

Beloved, pray for your missionaries, who are in the heart of the heathen world, and in the thick of the fight where "a great and effectual door is opened," and also where "there are many adversaries." Pray that our eyes may ever be looking unto Christ, who "is able to do exceeding abundantly above all that we ask or think." Amen.

